

CHURCH MATTERS.

Religious Notices.

FIRST PRESBYTERIAN CHURCH.—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10.30 a. m. and 7.30 p. m. Sunday school at 12 m. Sunday school prayer meeting, Sabbath at 7 p. m. Weekly prayer meeting, Thursday, at 7.45 p. m.

FIRST BAPTIST CHURCH.—Rev. Ezra D. Simons, Pastor. Sunday services: Teaching at 10.30 a. m. and 7.30 p. m.; Sunday school, 12 m. The Lord's Supper on the first Sabbath of each month, close of morning service. Temperance meeting on Tuesday evenings. Young People's meeting, Sabbath evening at 8.30 o'clock.

METHODIST EPISCOPAL CHURCH.—Rev. D. R. Lowrie, Pastor. Sunday services: Preaching, 10.30 a. m. and 7.30 p. m. Sunday school at 2.30 p. m. Prayer meeting, Thursday evenings at 7.45. Class meetings, Tuesday and Friday evenings at 7.15 o'clock.

WESTMINSTER PRESBYTERIAN CHURCH.—Fremont street, corner Franklin.—Rev. S. W. Duffield, Pastor. Sabbath services, 10.30 a. m. and 7.30 p. m. Sunday school, 12 m. Weekly prayer meeting at 8 o'clock each Thursday evening, in Chapel parlor.

CHRIST CHURCH (Episcopal).—Liberty street.—Rev. W. G. Farrington, D.D., Rector. Morning service, 10.30 o'clock. Second service, 4 p. m. Sunday school at 2.45 p. m.

CHURCH OF THE SACRED HEART.—Rev. J. M. Nardella, Pastor. First mass, 8.30 a. m. High mass, 10.30 a. m. Vespers, 3 p. m. Sunday school, 2.30 p. m.

BURKLEY UNION SABBATH SCHOOL.—Held in Berkeley Schoolhouse, Bloomfield avenue, every Sunday at 3 o'clock p. m. John A. Skinner, Superintendent. All are welcome.

WATKINS M. E. CHURCH.—Rev. J. Cowans, Pastor. Sunday services: Preaching, 10.30 a. m. and 7.30 p. m. Sunday school, 2.30 p. m. Prayer meeting, Thursday evening at 7.45. Class meeting on Tuesday evening at 7.45.

ST. PAUL'S PROTESTANT EPISCOPAL CHURCH (Watkins).—Rev. Daniel L. Edwards, Rector. Morning service, 10.30 o'clock; evening service, 7.30. Sunday school, 3 p. m.

GERMAN PRESBYTERIAN CHURCH.—Rev. John M. Eskin, Pastor. Hours of service, 10.30 a. m. Sunday school, 2 p. m. Prayer meeting, Tuesday evening, 7.45 o'clock.

REFORMED CHURCH (Brookdale).—Rev. William G. E. See, Pastor. Sabbath services, 10.30 a. m. and 7.30 p. m. Sunday school, 9 a. m. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

HOPE CHAPEL.—Sunday school every Sabbath at 3.30 p. m. John G. Broughton, Superintendent.

SILVER LAKE.—Sabbath school held every Sunday, in the hall, at 3 p. m. Charles A. Hahls, Superintendent. Gospel meeting every Sabbath evening at 7.30 o'clock. Prayer and Conversational meeting, Friday evening.

Village Improvements.

To the Citizens.

In a recent issue of the CITIZEN, editorially called attention to the necessity and methods of laying out and grading streets here.

A single allusion to the question of the outline of streets attracted my special admiration. It recommended that artistic heed should be given to the grade and slope of adjacent lands in determining when, where and how much, could a departure from a straight line be justified. I have always deprecated an adherence to straight lines in the streets of a country village. We have in Bloomfield several illustrations of the superior beauty of curved streets, in fitting cases, as in Washington and Linden avenues and in Franklin street. Others will doubtless occur in the course of our town improvements as the village extends. But at the same time, we admit that in the instances, which are numerous, short streets should be straight and usually rectangular.

Don't let us forget, or too long delay, the lately talked of opening of Fremont street to the Centre. This cannot fail to beautify the Centre and convenience a large number of citizens. Its cost would be a negligible compared to its intrinsic and taxable benefit to the town. The beneficiaries can well afford to bear two-thirds of the cost.

POCANTICO.

Married Life.

To the Citizens.

Husbands, as a rule, should be happy. Their various little recollections of bachelorhood are mere recollections. They look back at the time when they had to hunt up the clean shirt in the morning, often to sew on a missing button, to search for the misplaced stud, to wonder why the holes grew steadily more gaping in their socks, but now, with the cheerful light of morning brightening up the dressing table with the clean shirt holding its quanta of buttons complete, with the collar button, that slipped from the unwary finger at night, dug out with the aid of patience and a broom handle from under the half ton weight of bed, the neatly folded socks with but one hole apiece for the insertion of the foot, the necktie, etc., all arranged by the dainty fingers of love while your manly figure still was lying recombent rolled in the blanket and pleasant dreams; but! but, there is another side to the question. The hour of retiring arrives and the husband's troubles commence. He lights the lantern, stumbles down the cellar steps, falls over the conveniently placed scuttle, jumbles his thumb in the effort to fasten the cellar door, empties the water from under the refrigerator, decidedly moistening his slippery foot, slips on an overlooked peeling and raps his head on the furnace pipes above and then he is ready to reach the first floor again, to commence pulling down sashes, springing bolts, closing doors, to the appearance of the board; though, to be true to truth, Mrs. Sherwood has put them into the picture and into the precepts, too. The inference which runs throughout the book is that several servants

the stairs, and enters the room where the shaven of his tools and woe has been quietly snoring for an hour or so. She wakes up and says gently and lovingly: "Are you sure you have locked up carefully, dear, and where's the dog?" On agony and despair. X. L. P.

LITERARY NOTES.

A PALACE PRISON. Fords, Howard & Hubert, N. Y., 1884.—12mo, pp. 347.

This book rises to the surface freighted with a mission. It is written in the interest of those unfortunates who, sane or insane, are confined in lunatic asylums and is a crusade against the cupidity and indifference of those in charge of such institutions and the cruelty of their subordinates. It is the story of a young girl who, on the day she graduates, is particularly beautiful physically and brilliant mentally. Overstudy, over-dressing (for so we may certainly call the wearing of seven white skirts at once) and the want of intelligent physical culture, induce a nervous condition which the anonymous author characterizes as "American" resulting from long-continued cerebral excitement, with little recuperative rest.

For awhile Marion is treated by her devoted brother, Dr. Page, a skilled physician who finding the narcotics which his school recommended unsuccessful, sends her to the "Palace Prison," an insane asylum, superintended by his professional friend, Dr. Lamartine, who promises to do his best for her. The asylum is beautifully situated and surrounded by charming grounds where the patients are supposed to enjoy fresh air and exercise; but where, in reality, if they are at all troublesome to the attendants, they are not permitted to go.

The halls, reception rooms and visible parts of the building are so attractive as to satisfy Dr. Page that his beloved sister will not miss the comforts of her own beautiful home. These make Marion also perfectly willing to remain, in hope of being cured, not of insanity but of *American nervousness*. A very few days convince her that she and her family have made a mistake. She demands an inside look for her door, but although her condition would warrant this being allowed, it is against the rules; and she is subjected to the visits of physicians and male attendants at any hour of the day or night.

She sees delicate ladies exposed to rudeness and cruelty, and by her constant rebukes and complaints incurs the displeasure of the superintendent of the ward, who tells the case and money-loving Dr. Lamartine that Miss Page's condition requires her removal to the "lunatic ward," as she is a "troublesome patient." She assures the superintendent that her brother shall be informed of all to which she has been subjected, and that the world shall ring with the story of the abuses practiced in the institution, and so she seals her own fate. "She shall never go out of here! She shall never see her brother, except under surveillance!" Marion's life long imprisonment was to be the consequence.

The author shows a startling familiarity with the inside workings of insane asylums, and quotes extensively from English and American authors on the treatment of insanity. He, or we are inclined to say she, depreciates the existence of large asylums, suggesting the treatment of patients in their own homes, or in families where those who are but slightly affected will not be associated with an insane community, which invariably aggravates mental disorder. And the author points the suggestions by showing how the cruel treatment, the wearing of a straight jacket or camisole, insufficient and unpalatable food finally break down the heroine of the story, and leave her at the end "crazy old Marion." During all the years of her confinement, no letter from her ever reaches her friends. When they visit her and she frantically begs to be taken away, and tells the story of her abuse, Dr. Lamartine sends her to France by speaking of her as if she were really incapable of understanding; and the wild scenes they have witnessed induces them sorrowfully to leave her where she is so *politely treated*, and a renewed persecution is the result.

The story is not a pleasant one, albeit very interesting; but it is one which, when read, will be remembered, and as the writer is well informed upon the subject, the book is certainly worthy the consideration of those who are responsible for the care of friends deprived of reason.

MOTHERS IN COUNCIL. Harper & Brothers, N. Y., 1884.—Pp. 194.

This book purports to be, and doubtless is, a collection of essays prepared and read in council by certain "mothers." The period over which they extend is said to be six years. The preface hails from "Washington County, Va." The secretary, or whoever it is that reports the proceedings, gives us in successive chapters the pith of the essays and discussions. There are a good many subjects here upon which every family needs fixed opinions. "Woman's work," "bathing of children," "amusements," "Sunday occupations," "food" (especially sweet things), "government," "order," "truthfulness," and "character," are some of the themes. These ladies are people of culture and refinement, and whether the book originated as it implies or not, the opinions contained in it are worthy of attention. Amongst the home of the club is, anyhow, a genuine piece of 2,000 inhabitants, in the southwest corner of the State, on the great through route of the Shenandoah Valley. It ought to be congratulated on having a very sensible lot of women in it. There could be a Bloomfield club of the same kind, a sort of Household Council, which would produce some very valuable and valuable papers, which could first appear in the CITIZEN and then take shape in a volume.

MANNERS AND SOCIAL USAGES. By Mrs. John Sherwood. N. Y., Harper & Brothers, 1884.—Pp. 325.

Mrs. Sherwood has written and Harpers have printed this useful manual for all who desire to be "correct" in their social ways. The "modern dinner-table," as it stands is revealed in the frontispiece, may indeed shock and discourage some tastes at the outset, but then the vineglasses are not blind and occasionally rustling one finger, essential to the appearance of the board; though, to be true to truth, Mrs. Sherwood has put them into the picture and into the precepts, too. The inference which runs throughout the book is that several servants

are kept, and that these manners which are described are the social habits of a society where money is of less consequence than propriety of demeanor.

Such a book, prepared by a person of the proper qualifications, should bring forward the best ideals of cultured behavior. Very admirable words are these, for instance, on "bad society":

"Bad manners are apt to prove the concomitant of a mind and disposition that are none too good, and the fashionable woman who slights and wounds people because they cannot minister to her ambition, challenges a merciless criticism of her own shortcomings."

It will furnish much food for reflection to those who read between the lines, if these pages are perused as a social study. Nothing is so dangerous as the pronouncing of critical judgments of the sort here collected in a volume. The person who does it must expect to be measured out of her own bushel; and even the review of this book is likely to betray ignorance or snobishness. There is just a touch of the supercilious, for example, on page 68:

"In a marriage at home, the bridegroom and best man are usually disposed with. The clergyman enters and faces the company, the bride follows and faces him. After the ceremony the clergyman retires, and the wedding pair receive congratulations."

And here again:

"To wait on a large dinner-party, the attendants average one to every three people, and where only a butler and one footman are kept, it is necessary to hire additional servants."

Mrs. Sherwood has an entire chapter on the fork and the spoon which are certainly worthy of it—simply because very few people know how to use them. It is delicate ground for a social instructor, but, save for a little Anglo mania, she gets over it with out a stumble. If you are in the country, you may serve a full ladleful of soup to each person; if you are in the city, heaven forbid that you should offer more than half that quantity! "Especially," says Mrs. Sherwood, "study the fork and the spoon," and drop this crumb of comfort for any primitive Christian who may need it:

"It is a common German fashion, even with princes, to put the knife in the mouth."

The question of "point" or "bowl" in the use of the spoon, on which, even in Dean Swift's day, the Laputa people were exercised, Mrs. Sherwood quite ignores. No one shall cause her to say more than that:

"If a careless eater make a hissing sound as he eats his soup, the well bred dinner-out looks round with dismay."

The "well-bred dinner-out" would show much truer politeness if he did not notice it at all!

But the little work is a valuable and necessary one, even as Lord Chesterfield's letters to his son (with all their funny hints and comments) must be regarded as an element in the formation of manners. Manners are not Morals—but they are sometimes perilously close to them.

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